

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 6.

Saturday, May 19, 1821.

Vol. 1.

THE CHRISTIAN REPOSITORY,
Is published every Saturday,
AT TWO DOLLARS PER ANNUM,
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No. 97, Market-Street, Wilmington, (Del.)

Continued from Page 13.

SANDWICH MISSION.

Extract from Mr. and Mrs. R's. Journal.

June 7th, Captain Guizley arrived here this morning, and brought us good news from the other islands, which refreshed our hearts. Surely the lord is on our side, our way is made smooth and plain; we have nothing to do but go to work. O for the spirit of apostles and martyrs, that we may endure all things as good soldiers of the cross.

17th. The week has been principally spent in visiting; scarcely a house I have not entered and given my friendly Aloha. The more I visit, the more I feel interested for the people, and desire to spend my life to secure their eternal welfare. I am anxious to know the language, that I may be able to teach them the way of salvation. They are very attentive, and say "I want to know more, by and by I shall understand." One said yesterday, "The God of America is good, but the gods of Attoi are good for nothing; we throw them all away; by and by the American God will be the God of Attoi." The king complains that he cannot spend more time at his book and learn faster. He and his queen and several of his servants, are able to read words of four letters. Says the king on one of my visits, "Hoomehoome says you no tell lie, like some white men; now you must not tell lie when you go to Woahoo, but you must come back and live with me. The king receives his rent this week: it consists of dogs, mats, feathers, fish-hooks, paddles, &c. There they bring on their backs more than 100 miles, and lay down at the feet of their great and good chief, as they call him. I trust the day is near when they will bow down to Jehovah, and give themselves to him who has purchased them with his precious blood.

Sabbath, 18th. While I live, I am no more to meet my friends in America, in the house of God; but this I am willing to forego, could I be made useful to souls. None except brother W. and myself regard the day, or the bible. All is confusion, and God is not known or feared.

July 19th. Packing up my things, expecting to sail in the kings schooner in a day or two, to Woahoo—natives are loading her with mats, &c. I have been with the king and queen some time, and received several presents.

[Immediately after the above was written, they sailed for Woahoo, and arrived there safe. After consultation, it was judged best to comply with the request of king Tamoree, that some of us should reside with him, and accordingly, Messieurs. R. and W. returned with their wives to Attoi, and arrived on the 25th July, and Mrs. R. resumed her journal.]

Attoi, July 25. On our arrival, the king and queen came on board to welcome our arrival.

They had been very fearful we would not return. I never witnessed greater joy. The queen embraced me, sat me beside her, and told me to call her mother. Immediately prepared a house for us in their best style. Surely the king's heart is in the hands of the Lord.

26th. Spent the morning in writing; afternoon walked out. The natives much surprised at seeing us, being the first white females ever on the island. Called at the door of an aged woman, who said, "I love you very much, you must call me your mother." She gave us many presents. King and queen called on us. Asked many questions about our parents. He appeared pleased, when I told him I was writing to my mother, and informing her of his kindness to me. Requested us to sing, and Hoome-hoome played on the base viol.

28th. This afternoon the king exhibited a scene of plays, and invited us, to which we did not attend until a second invitation. My mind much impressed with these vanities. O when shall the gospel teach them more rational employ.

30th. Instead of worshipping the Lord in a temple consecrated to his service, with his people, we call upon his name this day for the first time on this heathen isle, in our little sanctuary made of coconuts leaves. The royal family listen with attention, and the common people are all anxious to see what is going on. But they know not what they worship. Yet consoling thought, the flock shall all be gathered under one shepherd.

August 1st. The Levant sails this evening, consequently must close our communications. Though our way is yet prosperous, we are not depend much on present appearances. We take pleasure in speaking of the wonderful dealings of God to this people and to us as unworthy instruments in his service.

The king and queen frequently visit us—she sent six gown patterns to be made, and many presents. They are engaged in building a meeting house and school house in the king's yard. Though the king appears to be doing all he can to render our mission pleasing and profitable, we cannot depend on him. But the children of God have his promises also, that he will supply all their wants, and will withhold no real good thing from them. What more can the christian need for his security while laboring for Christ? What more can he desire in life, or enjoy in the hour of death?

BURNING A WIDOW IN INDIA.

From the Calcutta Journal, Dec. 16, 1820.

Suttees, so often and so justly deprecated by every christian spectator as disgraceful to India, are still, unfortunately, of no uncommon occurrence.

A rite of this kind, which took place at Sulkeah last Thursday, in the person of a young Hindoo female, immolated on the same pile as her deceased husband, need only to have been witnessed, not merely to arouse heart-rending sympathies, but most unequivocally to exemplify a case of the cruelest murder. I was informed that the deceased had fallen a victim to cholera some time during the preceding night; and his infatuated widow, determining a Suttee, the

corpse had been brought some miles from the interior to mix in ashes with its living partner by the river's side.—This zeal, by and by, appeared rather extraordinary, as all the parties concerned were of very inferior cast.

The devotee was a good looking woman of 17 or 18 years of age, and on this occasion as many others, regardless of maternal feelings, had left an infant child at home to come to the awful pile. Their first care on arrival, about 9 o'clock in the morning, was to take measures to procure legal authority for this pious sacrifice, and as some delay occurred in consequence, an opportunity was offered to several European gentlemen, who were attracted to the spot, to endeavor, if possible, to prevail on her to relinquish her rash design; but her mind appeared already so fortified with religious bigotry, so bewildered and occupied with the phantoms of a terrified and disordered imagination, that no persuasion could prevail, because none, however forcible, could be understood. The jarring emotions of her soul had created such a degree of frenzy or madness, that she already seemed to belong to another world. Yet when a gentleman present observed to her, that in giving her life to be destroyed, she was not only acting contrary to the will of God, but also doing an injury to society by leaving her child unprotected, she evinced the most poignant anguish that can possibly be conceived. With a look of wild and pitiable distraction, she said, "Speak not of my child—Why do you wound my bosom with the idea?" Then relapsing into superstitious ravings, she added, "But that child no longer belongs to me—I am not its mother, or wherefore did I suffer this death four times before at this age; shall I not complete my immortality; and I know that I am doomed to cremation twice again after regeneration." So powerful is bigotry over the noblest affections of nature!

Amidst this scene of sorrow and misery, it may not be amiss to glance for a moment at the behavior of the surrounding mob. Here nothing but merriment, laughter, noise and obscenity, abounded in all directions. Not a man or woman amongst them seemed to have a heart to pity, or understanding to judge. One sally of wit set the whole audience a laughing for half an hour, and gave occasion to many more good jokes. "Come on," cried a wag, "ye women of Sulkeah, as many as are fond of fire and husbands, now is your time to hug and to burn"—another on the importunity of the unfortunate wretch who was the subject of their merriment, to be put out of misery as quickly as possible, tauntingly replied, "Dont be so impatient, my dear, you will be among the fags soon enough." Indeed, so far was any religious solemnity from being attached to the occasion, that no levity, confusion, and indecency, could have been greater than were exhibited in the conduct of both Hindoo and Musselmen spectators.

At length about 6 o'clock, it was announced, that the sanction of the magistrates had arrived.—The writer of this article now again approached the devotee, and endeavored, by exciting a love of life, to induce her to renounce her intention. He told her that if she had any fear of future poverty or distress, all the gen-

lemen present pledged themselves to provide comfortably for her, and that they would immediately give her 100 rs. I had noticed with some hope the gradual decay of her resolution as time elapsed; and I was sanguine in believing she might be recovered. Still on the very edge of the pile, she was deaf to all entreaty. Her last words, however, betrayed much secret vacillation. She said, "How can I go back?" The expression, with the look and action which accompanied it, immediately struck me, as importuning, "how can I suffer the shame and reproach of such impiety."

The usual Poojah being now performed, she was hurried to her doom; and employing the remaining moments of life in blessing her family, and tenderly recommending her child to the care of her mother-in-law, she stepped upon the pile. A scene ensued, which I shall never recollect but with horror and indignation. The devotee's father-in-law, who throughout the occasion had shown the most execrable anxiety to close the business, now came forward with a thick rope to tie her down, so that if any attempt was made to escape it should prove unavailable, but by the interference of Mr. — he was frustrated in his design. Determined, however, not to be disappointed, if possible, he next produced two long bamboo poles, and would have fastened these across the pile, but being again prevented, he had recourse to a more infallible expedient, to which it was not our province to make any objection. He heaped such an unusual weight of heavy logs of wood and faggots on the bodies, as effectually rendered the living as incapable as the dead from ever rising beneath their pressure. In this stage of the ceremony some of the mob cried out, "koon, koon, set fire to the pile, light the pile." This being done, I only remained to witness a catastrophe, that in fictitious tragedy, would have been performed behind the curtain. As soon as the action of the fire caught her body, the strugglings of this unhappy victim in the exruciating agonies of death, amidst the devouring element, would have melted a heart formed of adamant.

Who, within the pale of christianity, could view this scene, without sighing for the depravity of human nature—who leaving it without lamenting that practices so abominable should be tolerated.—*Hukaru.*

Tillapally, June 14, 1821.

To THE GENTLEMEN OF THE JORDAN LODGE.

My dear Sirs,—I wish to let you know that I who was once in heathen darkness, have been brought to the light of the Gospel, by the infinite mercy and grace of our Lord Jesus Christ.

—On the 15th of October 1816, Mr. Warren and Mr. Poor came here. Immediately after their arrival, they opened a school in Tillipally.—At that time I came to learn. When I came to school I was thirteen years of age. My father and mother were glad of my improving in learning.—Then I received the christian religion, as true; my dear ministers have treated me very kindly; they give me instruction with regard to my soul and future usefulness. Because they have treated me very kindly, I have tried to behave as they wish. After one year my father fell sick. When he was ready to die, Mr. Poor came to our house, to see him; then my father spoke to him, to support me and my brother; he promised us that he would receive us. After my father's death, Mr. Poor received me and my brother, now called Moses Stuart. My dear sirs, three boys of us, called Ebenezer Porter, Jordan Lodge, and Dauvers, are supported here with the money which you send, I am the oldest; as the other two cannot write a letter to you, I wish to let you know that we are thankful for your beneficence towards us. We think that the Redeemer's love

excited you to send money to support us, who were born of heathen parents. When we enjoy this privilege from your bounty, our relations are interested in it; though we are thankful for your favors, yet we fear we are not thankful to God, as we ought to be, for he has given us all things, who are unworthy to get his blessings. Though we were ungrateful to him, God is merciful, for he says, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." My dear sirs, now I can understand the christian religion more than other boys, because I came to school before them. I learnt the Bible, to spell in the Dictionary, English Grammar, Catechism, Arithmetic, Writing and my own language. I am getting this knowledge by the providence of God and your help. I am grateful to God and to you, for the improvement in my learning. We are thankful to God that he has sent his ministers to call the children who were in heathen darkness, to the light of his Son. When we see the light of the gospel in this place, we not only rejoice, but we pray to God that he will make sinners believe the gospel. Since Missionaries came here they have been preaching the gospel—those who live in our village have heard much. Within a few days many sick people are coming to Dr. Seudder; he preaches to them about death and judgment; though they have heard much, many of them are opposed to the light of the gospel. Though they are perishing in their sins, God may turn succeeding generations. When we see the people come to church in numbers 200 or 300, we are rejoiced. I often exhort my mother, brethren and relations, about death and judgment, but they will not receive it. O, I have distress in my soul for them, notwithstanding, God gives me comfort when I pray for them. My dear sirs pray for us, and our countrymen, we also shall pray for you. Many children are called in this place by the providence of God. In our boarding school there are 35 boys and ten girls, some of them are concerned for their souls. We hope in our dear Lord and Saviour, that he will raise a congregation here. We are confident that God will fulfil his promises. My dear sirs, the more we enjoy our favors, the more we are thankful to you, not by our own strength, but by the strength of God. As I am deficient in English, I cannot write more particular. When I improve in my learning, I shall find time to write about our state, and what takes place here. My dear sirs, we beseech you that you might not forget us in your praying; we are anxious to know the news in your country.

Yours affectionately in our dear Saviour,
Signed. EBENEZER PORTER.

[Those unacquainted with the circumstances which gave rise to the foregoing letter will note that the Jordan Lodge, did some years since resolve to appropriate \$30 dollars yearly for the education of some heathen youth.—We hope this letter will induce other Lodges to follow thier example.]

GREAT OSSAGE MISSION.

Extract of a letter from the Rev. Mr. Pixley, Assistant of the Great Ossage Mission, to Mr. Z. Lewis, Secretary for Domestic Correspondence.

CARLILE, Penn. March, 22, 1821.

"Dear Sir, I am now one day's travel in the rear of our numerous caravan. At Harrisburgh, we found it necessary that another waggon should be employed, as there was at that place an addition of more than twenty hundred weight to be carried forward. This task devolved upon brother Bright and myself, while the other members of the family proceeded on their journey. They, last night, lodged at this place on the hospitality of the good people, and we this evening do the same.

"Our family have enjoyed as much health as

could be expected, considering the changes and fatigues to which we have been exposed. And indeed, when we recollect the recent sudden change of the weather which took place from heat to cold and severe blustering, it is a cause of peculiar thanksgiving to God, that our usual degree of health was generally continued. A number have been partially sick from time to time. Some from the motion of the waggon, others undoubtedly from the effect of the water of this country, and perhaps others from fatigue, to which they have not formerly been exposed. Such have found the Sabbath a most grateful season of refreshing to their weary limbs. Under every circumstance, however, there has been generally a degree of patience and fortitude exhibited, not only among males, but also among the females, which to my mind, argues very favorably as to their future usefulness.

We have not always had such places to lodge at as Lancaster, Harrisburg, and Carlile; nor have we always found those who were very hospitable, and desirous to entertain us. But even in these cases, we have seen some interpositions of God's merciful Providence, which have not a little encouraged and strengthened us. Brother Jones and myself, after securing accommodations for the females, cheerfully repaired to the barn for a lodging. While seeking a place of entrance, a man accosted us with the enquiry—"what are you doing there?" We replied, "seeking a lodging."—"Come with me," said he, "and I will show you where you can lodge." He accordingly conducted us across the field, probably a hundred rods, where we were kindly received and comfortably lodged. I might mention many unexpected favors, which from time to time, we have received from christian friends, not in saying, "be ye warmed and be ye filled," but in giving to us many tokens of their approbation and regard.

AFRICAN GRATITUDE.

One of my boys (said a missionary) having finished his Copy Book, wrote on the last leaf, "My dear master, I thank you very much for what you do for me; and for what you do for me beforetime." The book fell into my hands, unawares; and when he came for more copies, I asked him what particular good I had done for him more than for others. His reply was, "master you have used me well—you teach me to read the blessed word of God—you teach me to write and to count; and through you, I hope I have been brought from darkness to light, and from the power of Sin unto Jesus Christ, my Lord!" I asked him, if he meant that I could convert a man. He answered, "No. But I know if God bless you in all you do to us, we have that same blessing. Your word what you preach to us, does us good; it leads us to heaven"—I interrupted him by saying, "My own words may bring you to hell, but never to heaven." "Master," said he, "I don't mean so. I know you preach to us the Word of God; which we can see ourselves, suppose we can read. But, Master, I hear you very often say, that the Word you preach to yourself, is the same preach to us: and that is what I mean, because that word live in your heart before."

The truth is, that the greatest part of my people are sensible of the good done to them, by the instrumentality of our Society and Government; and, when the Africian is sensible of benefits, he is also grateful.

ANTIQUITIES OF AMERICA.

The following account of some of those labors of antiquity in the western part of our country, which have so much excited the enquiries of the curious, is from the North American Review."

The ancient works consist, 1. of mounds, or tumuli, of a conical form, from five feet to more than a hundred in height: 2. of elevated squares, supposed to be 'high places' for sacred purposes, or the foundation of temples; and these are of various dimensions and heights; 3. of walls of earth, from five to twenty feet high, and enclosing from one acre to more than a hundred; one laid out in regular squares, some made exactly circular, and some of irregular construction. The principal of these seem to have been intended for fortifications, or as the means of fencing in large towns: and 4th, of parallel walls of earth, extending sometimes several miles; believed to be designed for covered ways, for race grounds, and for places of amusement. They all appear to have been built with earth taken up uniformly from the surface of the plain on which they are erected, so as not to leave any trace by which we perceive from whence it was collected, and are as nearly perpendicular as the earth could be made to lie. That these are works of great antiquity appears from this declaration of our author:—

"Trees of the largest size, whose concentric annular rings have been counted, have in many instances as many as four hundred, and they appear to be at least the third growth since the works were occupied." p. 219.

"Along the Ohio, where the river is in many places washing away its banks, hearths and fire-places are brought to light, two, four, and seven feet below the surface. A long time must have elapsed since the earth was deposited over them. Around them are spread immense quantities of muscle shells, bones of animals, &c. From the depth of many of these remains of chimnies below the present surface of the earth, on which, at the settlement of this country, by its present inhabitants, grew as large trees as any in the surrounding forest, the conclusion is, that a long period, perhaps a thousand years, had elapsed since those hearths were deserted."

On special prayer by Individuals.

"The effectual fervent prayer of a righteous man availeth much." These words were delivered under the guidance of inspiration, to encourage individuals to be fervent in their prayers for important events. If every praying individual in any place would be particular, fervent and importunate, in prayer for the reformation of the vices which exist in that place, and for the revival of vital piety there, we have reason to believe it would have a happy effect. But, besides this, the christian should be watchful and careful in making his prayers *special*, in regard to a number of objects.—For his family, his friends, his enemies, and the religious society with which he is connected, he should offer up special and ardent prayers. And farther, when he hears of, or sees in the course of the day, any individual in such circumstances as to need the special grace or assistance of God, he should make it a point to be particular in prayer for such a person. This is christian benevolence indeed. Perhaps it might be of great use to single out a number of individuals, for whom we would, for a set time, offer up special prayer to God; and then fix upon others, in regard to whom we would perform the same duty. Who ever attentively reads the epistle of Paul, will see that something of this kind is sanctioned and recommended by his practice. We ought, also, to look after our special prayers, that their answer, when it takes place, may be observed for our encouragement. Always remembering, however, that as all prayer is to be made with submission to the divine will, *so the answer, and the time of the answer, are, by the supposition, left to God,*

and, therefore, we are not to be disheartened when we do not see the answer immediately.

For the Christian Repository.

TO THE SOCIETY OF FRIENDS.

On Internal Lights.

Tho' averse to creeds, you have a system of faith and doctrinal bond of union. As a Society you tolerate a greater difference of sentiment among yourselves than any other sect; but yet in certain general and distinctive points you all agree, as is evident from your conversation, conduct and books. These distinctive or characteristic doctrines, I shall call your creed or system of faith; and these are the doctrines, which, from time to time, I intend to canvass.

In all unscriptural systems of religion there is a radical error; some fundamental principle, upon which, as on a corner stone, the whole system rests. To loosen this is to sap the whole building; a blow here, is "a blow at the root." That doctrine of yours, therefore, which I shall first call in question is this; that "there is a certain internal light, which is the source of all divine knowledge, and the only sufficient guide and rule of conduct; and that this light is either INNATE, or given to all." That you set up this internal light as a standard superior to the sacred scriptures is the general understanding of other denominations, and I think, evident from your conversation, preaching and the books you patronize. In a summary of your doctrines, stated to have been drawn up by one of your "most respectable members," contained in the Encyclopedia, and in Buck's Theological Dictionary, (article Quakers) it is stated, "To Christ alone we give the title of the word of God, and not to the sacred scriptures; although we highly esteem these sacred writings, in SUBORDINATION to the spirit." And in Kersey's Treatise, "we do not agree with those professors of christianity, who say the sacred scriptures are the word of God." (p. 20.) Hence,

in conversation, when particular passages are quoted against your doctrines, we hear such language as this,—"We cannot help it, but we feel we are right."—"The same spirit which was given to Paul is given to us, his writings have been corrupted, and it is safer to trust the spirit than them—when we can drink at the fountain, why drink from the muddy stream?"—"That was merely Paul's opinion, he was not always inspired"—and many other phrases of like import, all calculated to reduce the authority of the Bible, and exalt the *light within*.

Now, in opposition to this, I maintain that the sacred scriptures, (in their literal and logical sense) are the supreme and only standard of religious truth.

1. Because they were written by *inspiration of God*. If you deny their inspiration, what are you better than the Deists, many of whom admit, the sacred writers were *good men*. If you admit their inspiration; in other words, that these "holy men spake as they were moved by the Holy Ghost," you must submit to their decisions, or make yourselves wiser than God! From the very circumstance, therefore, that they were dictated by infinite wisdom, (which you must admit, or profess deism,) we infer nothing can be a *wiser or holier guide* than they; of course there can be no *higher standard of right and wrong*.

Too many of your society, I fear, deny the plenary inspiration of the sacred volume, and are deists in heart; but I am willing to believe the majority agree with Jesse Kersey, that they were written "under the guidance of the word or Spirit of God," and therefore are to be held in "high esteem." With such only have I controversy. Says the Apostle, 1 Cor. xiv. 37. "If any man think himself to be a prophet, or

spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Gal. i. 9. "If any man preach any other gospel, let him be accursed." 1 Thes. iv. 8. "He that despiseth, despiseth not man, but God, who hath given unto us his holy spirit." He, therefore, that for the sake of any other standard, rejects what the apostle wrote, rejects "the commandments of God," and "despises" his maker. Those who in the face of the divine declarations, that "ALL scripture is given by inspiration;" of the divine threatening to "take his part from the book of life, who should take from the words of this book;" and of Christ's promise to "guide his apostles into all truth, and to bind in heaven what they should bind on earth;" shall presume to reject or alter any part, have surely no claim to the title of christian. With such, at present, I have nothing to do.

But whether those who regard the sacred scriptures as inspired of God, and yet set up a higher standard of faith and practice, are consistent with themselves, or with the sacred scriptures, is the present question. To the bible, which you, as well as I, profess to reverence, I appeal. If it give countenance to such a standard, I submit. If not, if it uniformly sit as judge itself, and forbid all other trusts, condemn all other guides, your leading doctrine must be given up.

2. Our Lord made the sacred scriptures his standard, and why should not we make it ours? "What saith the scriptures?" was a frequent appeal. "It is written," was enough for him. "The scriptures cannot be broken" was a fundamental principle. On questions of personal guilt or innocence, he sometimes appealed to conscience; but in all disputes concerning doctrine and duty, when scripture could be quoted, it was quoted, and deemed decisive. He appealed to a standard of which all his hearers could judge. Had he appealed to his own internal light, who but himself could have ascertained the conformity of his words to truth?

3. We are expressly commanded to *try the spirits*. 1 John iv. 1. "Beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone abroad into the world." It seems in that age, as in every age since, some were for following internal impulses as their only rule. Against this the apostle guards, and enjoins to try all doctrines and conduct by scriptural rules. If they contradicted the apostle's doctrines, the spirits were false. How perfectly do you reverse this order, and instead of trying the spirits by the scriptures, you try the scriptures by the spirit!

PAUL.

General view of the present state of religion in Germany.

Continued from Page 19.

As stated in our last, those who favor reform, in the Romish church in Germany, are divided into four classes, two of which have already been treated of; we shall proceed with the third and fourth:—

THIRD CLASS. In this class we shall particularly mention professor Sailer, one chosen of God to effect a noble work in the bosom of papacy. He is a man of consummate sagacity, and has the art of throwing an impenetrable veil over his real views. For a while he came out openly on the side of a pure gospel, and against the errors of Papacy. Latterly he has apparently favored the court of Rome: this cannot be denied. But whatever may have been his motives for this management, we have full confidence in him. He as a priest, stands high in the estimation of the Roman church, and has many friends among protestants, which enables him to do much good. He is at the head of a school, which has furnished for every

part of Germany, many evangelical preachers, illuminated not with the false lights of human philosophy, but with the true light from heaven, though imbued with some prejudice in favor of their own communion. Sailer's writings and instructions go to explain to his pupils and people in what spirit certain principles and ceremonies were primitively instituted. His views and his principles lead much farther than one would be likely to suppose, at first, hence it is difficult to discover his real sentiments. At a certain period, when it seemed to be as it now is, his endeavor to declare the truth in his preaching, the agents of Rome were continually heaping reproaches on his discourses, though they could find nothing positively exceptionable. "This is not *Catholic* enough, said they, give us something decidedly *orthodox*."

God is to be greatly praised for having placed this celebrated professor as a shining light in the midst of the spiritual darkness of that region.

FOURTH CLASS. This consists of evangelists, properly so called, who have been raised up by God in the bosom of that church. Such are the Booses, Gosners, the Lindles, and all who follow them.

At a time when political movements were generally agitating Europe, that in, Austria, Bavaria and Suabia, faithful men of God were sounding forth the happy tidings of salvation by the blood of Christ. The zealous Boos was preaching the gospel in the midst of persecutions. Having come to the knowledge of the truth by simple meditation on the scriptures, and the inward work of grace, he was a protestant a long time without knowing it. When he first discovered by reading a Lutheran book, that himself was a Lutheran, he trembled. But recovering from his surprise he became a zealous minister of the pure gospel; this being equally offensive to all worldlings, whether Catholic or Protestants, was nevertheless cordially embraced, and out of 5,000 parishioners, 4,000 declared in his favor; listened to him with the greatest attention, and frequently with tears of joy; and when parting, many times thronging around him, have they cried out, *God reward you! God reward you!*

At present we cannot enter into details, we will only say that persecution burst forth. He was shut up two years in prison. A great part of his old companions embraced his doctrines; conversions became numerous. Catholics were accused of becoming protestants, and protestants who had dull and lifeless preachers, of becoming catholics. Through persecution Boos was forced to remove; was dismissed, persecuted and again imprisoned; then forced to wander from place to place in want, concealing himself in forests, an object of implacable hatred to the world, but dear to the saints. He is now settled at Sayn, near Coblenz, where he patiently awaits the close of his labors. Let all christians bear him in remembrance.

About the same time Sailer and his pupils were engaged in the same cause in different parts. Some years after, appeared Gosner, awakened by the preaching of Boos, or rather raised up by God as an agent in the same work; for now had come the day of grace for Bavaria, and is still progressing. Sailer declared at Munich, the same doctrines which Boos had proclaimed in other parts of the country; which were followed by the best effects. Persecution of course arose.

Some years after, Lindle began his labors in Suabia, with similar success and treatment. He had the honor of eleven months imprisonment. But this only tended to add fuel to the flames it sought to extinguish. On his liberation from prison he saw the grandest effects from his labors. The people of the adjacent country by ten or twelve hundred flocked to the

village where he preached, and listened to the sound of salvation by the blood of Christ. The writer has known travellers stop on Saturday eve, and spend the night three leagues from Gundremmingen, because, at a greater proximity the public and even private houses were so thronged.

These three great lights have disappeared from Bavaria in the space of two years. Boos is at Sayn, Lindle at Odessa, Gosner at Petersburg. God's thoughts are not our thoughts. No doubt he has glorious designs with regard to the countries whither he hath led his servants, and we know that the regions they have left are not wholly deprived, by this loss, of evangelical preachers. On the contrary, the number of such is still large, and though laboring with less eclat than formerly, perhaps the Lord's work is really not less successful.

There are other Roman catholics concerned in this good work. In a word, these christian Papists, who because they are christians, are making vigorous efforts to revive every where the spirit and life of christianity, and those are labouring, without knowing it, to accomplish the overthrow of the papal power. The dominion of Christ in the heart of men, will sooner or later cause all human delusions to vanish away, and the truth to be immovably established.

CHRISTIAN REPOSITORY.

SATURDAY, May 19, 1821.

AMICUS is informed that "temperate discussion of religious subjects" will at all times be cheerfully admitted into the *Repository*.

THE DIRECTORS of the DELAWARE BIBLE SOCIETY, are requested to meet at the Town Hall, Wilmington, on Tuesday the 29th Instant, at 11 o'clock, A. M.

By Order,
E. W. GILBERT, Sec'y.
May 10, 1821.

We hear from the neighboring vacant churches, to which Rev. Mr. Smaltz, has been sent, by the Dom. Missionary Society of Wilmington, that "they hear him gladly," and are disposed to contribute according to their ability to his support. We fondly hope the time is not far distant, when those too often neglected altars, shall be again stately surrounded by sincere worshippers, who will raise their hearts with their voices in celebrating the praises of the Redeemer. Let those who mourn to see the places of their "father's sepulchres", lying waste bestir themselves. The present is a day of great events. The Lord is gathering in his people in all parts of the earth.

Many parents are unconscious of the injury they do their families by bringing them up, without feeling the necessity of giving attention to the ordinances of God's house. If we are commanded to train up our children in the fear of the Lord, how shall we answer to God at last, if we suffer them to grow up in total ignorance of their duty, especially on the Sabbath. Show me that nation or neighborhood, where the gospel is not preached, and I will show you a people sunk in vice and immorality, who regard not God, nor love each other. How important then is the stated ministry of the word.

METHODIST MISSIONARY SOCIETY.

NEW-YORK, May 8.

Last evening the second anniversary of the *Missionary Society of the Methodist Episcopal Church* was celebrated, in the Meeting House in John street.

At 7 o'clock the Rev. Bishop George, one of the Vice Presidents, took the chair and commenced the exercises, by reading a part of the 10th chapter of the Gospel of St. Matthew.

The report was read by the Rev. Joseph Soule. It was gratifying to the friends of the Missionary cause to learn from this interesting document, that although this Society is still in its infancy, much good has resulted from its labours, particularly among the Wyandotte tribe of Indians: many of whom, under the instrumentality of the Methodist Missionaries, have forsaken the worship of gods made by their own hands, and are now worshipping the only living and true God. Missionaries have been appointed to labour among the Choctaws; and it is intended to send more aid to the Wyandottes.

After the report was read, several *Resolutions* were passed, each accompanied with interesting addresses from the movers and seconders.

OBITUARY.

Departed this life on Friday night last, Mrs. JANE JONES, wife of Mr. George Jones, (watchmaker) of this place, in the 33d year of her age, after a few days illness, which she bore with christian patience and resignation. She left to deplore her loss besides an affectionate husband; a number of children, an aged mother, several brothers and sisters. But although their loss is great, they are not called to mourn, as those who have no hope. The deceased was one of those diffident unassuming christians, very little known, except to a small circle of friends, and there she shone with peculiar lustre. Though nature calls upon us, and religion does not forbid to weep over the grave of our deceased friends; yet when we can view them as inhabitants of the world of bliss, this surely ought to calm our grief, and cause sorrow to give place to praise and gratitude. Blessed are the dead who die in the Lord.

Why should we mourn departed friends,
Or shrink at death's alarms,
'Tis but the voice which Jesus sends,
To call us to his arms.

A GOOD REGULATION.—Upwards of 200 gentlemen, of the city of New York, have subscribed to an agreement, "disapproving of the custom which has long prevailed," of giving wine and scarfs at funerals; and they promise to disown and abolish it, in case of death in their own families, and in all others where their influence extends.—We are glad to see this; and hope it will be followed up through all parts of the country.

From the *Boston Recorder*.

"FATHER FORGIVE THEM."

Sweet were the words the Saviour spoke,
When once he wandered here below,
But none more sweet than those that broke
From dying lips—"Forgive my foe."

The man who, injured deep and long,
Yet meekly says, *Father forgive*;
And, like the Saviour bears the wrong,
And prays—O let the rebel live.

Peace round his brow her wreath shall twine,
And with sweet flowers his path bestrew,
While holy hope and joy divine,
Glow in his breast forever new.

O Saviour! deign one prayer to hear,
One prayer before thy throne I lay:
Dark passions from my bosom tear,
"Forgive them," teach my soul to say.

VERONICA.